

Great BRITAIN's
Warning-piece;

O. R.

Christ's TEARS over
JERUSALEM.



Licensed according to Order.

Printed for W. Thackery at the Angel in Duck lane.



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Great *BRITAIN*'s **Warning-piece;**

O R,

Christ's Tears over *JERUSALEM*.

Being a serious Exhortation to a timely Repentance, thereby to avoid the Judgments that hang over our Heads. With powerfull Motives to forsake our Sins and turn unto the Lord whilst it is to day, and not put off our Repentance from time to time.

With serious Considerations and Reflections upon those that have neglected the Opportunity put into their hands; and the miseries that have befallen Nations and People, &c.

With cordial Consolations for the penitent Sinner, and a Prayer suitable to the occasion: worthy the perusal of all those that are desirous to be instructed in the ways of Truth.

Licensed according to Order.

Printed for *W. Thackeray* at the *Angel* in
Duck-lane near *West-smithfield*.

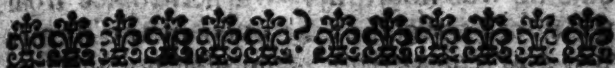
Great Britain's Sovereign Power;

Christ's Tears over Jerusalem.

Being a serious Exposition of a timely
Repentance. In which is shown the
that have been of late Years. With
Moses to Israel, and the Lord's
Lord will it is to be seen, not but
Repentance from the Lord's
With serious Consideration of the
the Lord's Love, and the
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With serious Consideration of the
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By the Author of the

Printed by W. Thackeray, in the
Duck Lane near St. Paul's Church.



Great BRITAIN'S
WARNING-PIECE;

O R,

Christ's Tears over *Jerusalem.*

Luke, 19. 42.

*And Jesus wept over Jerusalem saying,
O Jerusalem Jerusalem! hadst thou
known but in this thy day the things
that belonged unto thy peace, but now
they are hidden from thy eyes, &c.*

BY this Text we may plainly see, tho' Sin is abhorred in the Sight of God, how loath he is to destroy those that Sin against him, but rather spares them in Mercy, that they may recover their blindness, and see the Error of their way before it be too late; that so he may be justified in his doings, and that man may have no excuse

cuse he was not timely warned to flee from the wrath to come; he even in the former Ages of the World left himself not without a Witness, but all along by holy Men inspired. Let sinfull *Israel* know, from time to time, that he alone was their Strength and the Rock of their Salvation, promising to protect and deliver them from all their Enemies, if they would wholly cast themselves and rely upon him; yet alas! we see how often, notwithstanding the many benefits that they had received, not only in being delivered from *Egyptian* Bondage, and preserved so many years in a barren Wilderness, fed by the hand of Heaven; and there being Eye and Ear-witness of such Wonders as in the very Relation amaze Mankind, but brought into a Land that flowed with Milk and Honey, an earthly Paradise abounding with all things necessary for the use and benefit of the Sons of Men. They forsook the Fountain of living Water, and hewed out to themselves Cisterns that would hold no water; even forsaking that God, who alone was their Rock and their Strength, to follow the vain Imaginations of their own Hearts, till by often provoking him to anger, they tired his patience and long suffering; till they in a manner constrained him to

to let loose his fury against them; to give the mercylefs Enemy advantage over them, and the Spoiler a Power to spoil and oppress them; to make them wander in strange Lands under severe Captivities, whilst others possess the Fruits of their Labour: yet when they humbled themselves and cryed to him he heard them, and became their Deliverer by such unexpected and miraculous means, that even themselves stood amazed at them. When again, like *Jessurun*, they no sooner wax'd fat, but they forgot their Deliverer, and kicked against their Maker; and by hardning their Hearts in Sin became not only so rash and unadvised to kill the Servants sent to them by the Lord of the Vineyard, but in the end proceeded to kill the Heir even the Lord of Life, thinking themselves then secure: but alas, mistaken and wretched Men! they mainly failed in their expectation, as in the 11th. of *Mark* and the 1. you may find it, viz. *What shall therefore the Lord of the Vineyard do? he will come and destroy the Husband-men, and will give the Vineyard unto others.* These Considerations made our Blessed Saviour weep and mourn over *Jerusalem*; declaring his often willingness to have gathered them together but they would not; meaning by

the City the People that were its Inhabitants: grieved that those upon whom the Light of his Countenance had so often shined, should fall away or obstinately refuse to hear his voice, or Reverence him the Son of their Lord and undoubted Heir of the Vineyard: and sure it must be no small grief that could draw tears from the Son of God, whose Eyes were dry: under an Agony whose pain was even beyond the expression of Angels: and when the rich Redeeming Blood flowed from his precious Wounds: not all the mocks and scorns, the scourging and the thorny Crown, which made as many Wounds as it had sharpness could do what the Sins of ingratefull Man did.

And ah! how many Christians, or such as profess themselves to be so, are there that exceed the stony-hearted Jews? who by their Sins crucifie the Son of God afresh; and put him to an open shame; refusing in this their day when the Light of the Gospel shines amongst them bright as the morning Star, to lay hold of the acceptable time of returning to do their first Works, though they know the dreadful threatening that ends it if they refuse, *viz.* Remember from whence thou art fallen and repent, and do the first works or else

I will

I will come unto you quickly, and remove thy Candlestick out of its place. Rev. 2. 3. Where alas! are now the seven once flourishing Churches of Asia planted by the very Apostles themselves, under the immediate Revelation of the Divine Spirit? Alas! their Beauty is faded like the Grass that withers before a scorching Sun, and now for Beauty they have ashes; and what but Luke-warmness and neglect of holy Duties; Animosities and Contentions brought them thus low, and shrouded their lustre with a Mantle of Darkness. O consider this all you that would be accounted wise, and lay it to heart whilst it is yet to day, and think with your selves though God's Patience and Long-suffering, forbear to strike the Blow; yet without Repentance we cannot expect for ever to escape the effects of his Anger; which the longer delayed the heavier it falls in the end. We see that when the cry of Sodom's Sins had reacht up to Heaven; yet God delay'd his Vengeance, and kept back the flaming Cattaracts of Heaven till he came down to see whether it was altogether so or not, as you may find it in Gen. 19. yet this delay turned not away his Anger for ever, dread Event, though his mercy extended to an infinite degree to the saving of those wicked

wicked Nations for the sake of ten Righteous: but when they were not to be found, nor any sign of Repentance or Remorse appeared, the flood gates of Fire were set open till they were consumed with streams of burning Sulphure. Nor is there any thing can disarm his Vengeance but a hearty and unfeigned sorrow for Sin, a serious Repentance, and a turning away from our Iniquities even in this the day that he hath given us to make our peace and reconciliation with him. O then let us not put off our Repentance day by day, but being forewarned by a greater than *Jonah*: let us at least be wise as the *Ninevites* to turn whilst we have space from our Sins, that we may find mercy; for God resisteth the proud and exalteth the lowly and meek, and indeed humiliation and a godly sorrow for sin turns the very edge of his Anger: for when the Children of *Israel* had committed that great Sin of forsaking their living strength, and made to themselves a golden Calf in *Horeb* like to the Gods of *Egypt*: they mourned and no Man put on his Ornament, for the Lord had said unto *Aaron*, say unto the Children of *Israel*, ye are a stiff-necked People: I will come up unto thee in a moment and consume thee, therefore now put off thy Ornamentz from thee

thee that I may know what to do unto thee. Exod. 33. 4. 5. And this alone cou'd move compassion in the heavenly mind, when so sensibly provoked by so great an affront so quickly offered the Divine Majesty who had wrought such Wonders for their sake in Egypt, and brought them out of a Bondage they long had groaned and laboured under with so strong a hand as made the World amazed; for which *Moses* upbraids them with the worst of Ingratitude in the 32 of Exod. ver. 18. *Of the Rock* says he, *that begot thee, thou art unmindfull, and hast forgotten God that formed thee:* and in verse 13. *But Jerusalem waxed fat and kicked, thou art grown thick, thou art covered with fatness;* and then he forsook God which made him, and lightly esteemed the Rock of his Salvation. This indeed was the case of the *Jews*, for when they had long peace and plenty, they too frequently forgot God, and followed the foolish Imaginations of their own Hearts: and this is too sadly the case of many professing Christianity who seldom look up to Heaven in their prosperous day, but buse themselves in the affairs of the lower World till the Evil day overtake them at unawares, and then perhaps, the words of the Prophet *Isaiah*, may be verified in them, viz. they
 (saith

(saith the Lord) *howl and roar upon their Beds and do not call upon me in their hearts.* Hof. 7. 14. or if they did, only in the time when distress and anguish comes upon them, how justly might they expect to hear the words of the Prophet sounding in their ears: *viz. What have I to do with thee, O Foram? get thee to the Prophets of thy Father and Mother, 2. Kings. 3. to pleasure and advantages that in your prosperous days you pursued, and require them if they are able to help you; for true it is as the Prophet expresses, When Gods Judgments are abroad the Nations will learn Righteousness; yet far better and more acceptable it is, to take the Counsel of the Wise Man, viz. Provide thee of a Medicine before the fear come, and examine thy self before Judgment, and so shalt thou find propitiation (or Acceptance) in the sight of God. Eccles. 8. 18. taking care that your Hearts be not made heavy with eating and drinking, and the cares of this Life, and that day come suddenly upon you; the day of trouble and of tryal, a day of tribulation and anguish: least you faint in the way, and find your Confidence but vain. Labour then whilst it is day, lest the night come on wherein no Man can work: labour to work out your Salvation with fear and trembling, and to run with cheerfulness*

the Race that is set before you; be sober and vigilant, and ever be pressing forwards towards the mark of your high Calling, least another step in and take your Crown. Remember at all times what Christ hath done and suffered for you, and how in return for such transcendent goodness he expects all your Service, and will not value the price of his precious Blood at so low a rate as to have you divide its merits with the intrest of the World: for he that will be his Disciple must deny himself and take up his Cross and follow him, he must crucifie himself to worldly Lusts and Affections, and wholly devote himself to his Service, who is the best Master, and altogether able to reward those that truly serve him, not with corruptible things a Silver and Gold, but with Eternal Life and endless Joys: and although Bonds and Afflictions should await you in every City, be not thou ashamed of the Testimony of our Lord, but consider and comfort your self with the promise he makes to those that shall suffer affliction for his sake, viz. *Blessed are they that are persecuted for my names sake, for theirs is the Kingdom of Heaven. Mat. 5. 10.*

And

And in this case, as *St. Augustine* truly saith, Though we labour in a boisterous Sea, yet thou, Lord, art our Pilot and steerest our course between *Scylla* and *Caribdis*, so that both dangers escaped, we shall at length arrive at our Port secure. And *St. Hierome* affirms, That miserable is his felicity who was never thought worthy to wrestle with misery, by which contention honour is obtained; for we cannot be true Soldiers under his Banner who suffered so much for us when we lay in darkness and the shadow of death, naked and helpless in our selves; that he might raise us to a state of happiness, and become the victorious Captain of our Salvation, and make us Co-heirs with himself of the Kingdom; for he (*viz. God*) *hath delivered us from the power of darkness; and translated into the Kingdom of his Son, &c. Col. i. 13.* and again, *I appoint you a Kingdom as my Father hath appointed me, Luke, 22. 29.* is a Kingdom then, and one more valuable than all the Kingdoms upon Earth, or ten thousand Worlds, not worth our utmost regard? when for a small corner of the Earth, or for a little possession, Men use such diligence and industry; and rather than forgoe it, will leave no ways untried, spare no pains nor cost, but sollicite all their friends

friends to aid them in the acquirement, take painfull Journeys, and pass over restless nights; and yet for Heaven how little regard most have! where they may, if they truly endeavour for it, be sure to have an endless Kingdom, furnished to their hands with Glories unspeakable; wherein is the holy and heavenly *Jerusalem*, which shineth with Glory: the glorious Church Triumphant, made up of Saints, Martyrs and Confessors, united in eternal and unseparable Union under their Head Christ Jesus, God blessed for evermore, who wipes all tears away from their Eyes, and they banish thence the voice of Mourning, with Songs and Hallelujahs of Praises and Thanks.

O that Men wou'd be wise and consider this, and not like *Jerusalem*, shut the Bars of their understanding, not to know the things that belong to their peace till a blindness of Ignorance and Error hide them from them; for Sin even in others, to all good men is grievous and grieves them at the heart, it was that which destroy'd the happiness of our first Parents in Paradise, and defaced the Image of Heaven stamp'd lively on them. 'Twas Sin that made God repent that he had mad. Man, and to grieve him at the very

very heart, to a degree of destroying all but Noah and his Family, by bringing a universal Deluge on the Face of the Earth: 'twas Sin that made him drive out the *Canaanites* from the Land: 'twas Sin that made the Prophet *Jeremiah* cry out, O that my head was water and my eyes a Fountain of tears, that he might weep day and night for the Sins of his People; and it was the Sins of the *Jews* and their blinded Obstinacy which made our blessed Saviour mourn over *Jerusalem* in the words of the Text, and for which they were soon after rooted out and scattered to the four Winds of Heaven. Nor have these Nations been insensible of the Divine displeasure in the many Judgments that have fallen heavy upon it, even in our days; brought down from Heaven by the cry of those Sins that have pierced the Clouds and enter the Ears of the Almighty; and yet that Monster which has caused so much Mischief in the World, is still courted, embraced and continued under guiled and disguised names of momentary Pleasure and Profit.

What then remains, but that if we continue in Sin and go on in the ways of iniquity, but we may justly expect the wrath of an

an Angry God to fall heavy on us, before
whose Anger all the Sons of Men are but a
bubble before the devouring flame.

Take heed then to your selves, that your
Hearts be not made heavy with eating and
drinking, and the cares of this Life, and
that day come upon you unawares; but
whilst it is to day hear his voice that calls
upon you, woos and invites you to repent
and turn from the evil of your ways, and
think it time with the Prodigal Son to return
from your wanderings in the paths of wick-
edness, and by an unfeigned Repentance
move your Heavenly Father to take com-
passion on you, who is easie to be intreat-
ed; and hath sworn by himself, saying, I
will not the death of a Sinner, but I de-
sire he be converted and live. Yield then
to the good motions of his holy Spirit, and
grieve him not by sinning till the day of Grace
be over-past, by saying it is not yet easie,
not yet convenient to leave your Sins, your
darling Lust, but you will doe it hereafter;
when you know not that your Life may be
prolonged another day, and then as Death
leaves you Judgment will find you; for
look, what a Man soweth that shall he reap,
he that soweth in the flesh shall of the flesh

reap corruption; he that soweth of the Spirit shall of the Spirit reap everlasting Life, Gal. 6. 8. and as the wise Man says, Though the way of Sinners is paved with stones, at the end thereof is Hell, Darkness and Pains, Eccl. 12. 10. and holy David affirmeth that God rewardeth every Man according to his Works, Psal. 61. 12. and if the Righteous scarcely be saved, where then shall the Sinner and ungodly appear!

Oh that Men would then be wise and consider their latter end, and not with the foolish Virgins want Oyl in their Lamps when the Bridegroom is entering into his Chamber, but always be provided least they be everlastingly shut out from Bliss, and from beholding the Face of him in whose presence is fulness of Joy and Pleasures for evermore. Oh take the wise man's Counsel while it is to day, viz. Make no tarrying to turn unto the Lord, and put not off from day to day, for suddenly shall his wrath break forth, and in thy security shalt thou be destroy'd, Eccl. 5. 17.

Let

Let us then take hold of the acceptable day, and turn to him before it be too late, that he may turn away the fierceness of his Anger and shine upon us with the light of his Countenance, and be mercifull to us in turning our hearts from the power of Satan, to him the living God, that how ever we are afflicted in this World, we may be happy in that which is to come, through the Merits of Jesus Christ. Amen.

THE
PRAYER.

O Lord God, most Holy, Glorious, Righteous and Everlasting King, who shewest Mercy unto thousands; and though thou hast declared thou wilt by no means spare the Guilty, yet the broken and contrite Heart thou wilt not despise; nor in any wise cast out poor Sinners that flye to thee for Succour and Relief. Pardon us and have mercy upon us, that with shame and confusion of Face prostrate our Souls and Bodies before thee, imploring thy divine assistance to enable and enlighten us, that ha-
ving

ving a true fight and thorough sense
of our Sins that we may abhor and
detest them ; making it our endea-
vour to walk in the Paths of Truth
and Uprightness, that we may turn
away thy anger, and escape the hea-
vy Judgments that we have most
justly deserved for all the Sins which
we have committed against thy divine
Majesty. O spare this sinfull Nati-
on and People for thy mercies sake,
that we may ever have cause to adore
and magnifie thy Goodness World
without end, Amen.

FINIS.

(12)

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